



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. The praise ( <i>is</i> ) for Allah, Who [ <i>He</i> ] descended on His <i>abde</i> <sup>3106</sup> ( <i>slave/submitter/worshipper</i> ) The Book <sup>x</sup> and not made [ <i>He</i> ] for it <sup>x</sup> a crookedness.	الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝١
2. Forthrightly to warn [ <i>He/he/it</i> ] <sup>3107</sup> a severe warfare from <i>ladon</i> ( <i>directly/possessively from</i> ) Him; and [ <i>to</i> ] <i>youbashshero</i> <sup>3108</sup> ([ <i>He</i> ] tells pleasant tidings to) the believers who <sup>r</sup> they <sup>z</sup> work the righteous-works <sup>w</sup> , verily for them ( <i>is</i> ) remuneration <i>hasanam</i> : ( <i>desirable and delighting</i> ).	قِيَمًا لِيُنْذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۝٢
3. <i>Ma'ketheena</i> ( <i>stayers/remainers they<sup>r</sup> are</i> ) in it <sup>x</sup> forever.	مَّكِثِينَ فِيهِ أَبَدًا ۝٣
4. And [ <i>to</i> ] warn [ <i>He/he/it</i> ] <sup>3109</sup> whom <sup>r</sup> said they <sup>z</sup> : <i>ittakbatha</i> <sup>3109</sup> ( <i>took and made</i> ) Allah a child.	وَيُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۝٤
5. Not for them by it <sup>x</sup> of knowledge and not for their fathers' ( <i>either</i> ); enlarged a word egressing from their mouths; <i>en</i> ( <i>not</i> ) say they <sup>z</sup> except a lie.	مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا ۝٥
6. So <i>la'alla</i> ( <i>craving currently unavailable deed that/perhaps</i> ) you <sup>g</sup> ( <i>are</i> ) <i>ba'khe'on</i> ( <i>fagging/exhausting</i> ) your <sup>t</sup> self <sup>w</sup> over their effects/footsteps <i>en</i> ( <i>if</i> ) not believed they <sup>z</sup> by this the discourse, regretfully.	فَلَعَلَّكَ بَنِيعٌ نَفْسَكَ عَلَى ءَاثَرِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهِذَا الْحَدِيثِ أَسَفًا ۝٦
7. Verily We made what( <i>is</i> ) on the Earth <sup>w</sup> an adornment <sup>w</sup> for it <sup>w</sup> to [ <i>We</i> ] essay them, which ( <i>of</i> ) them ( <i>is</i> ) <i>absano</i> ( <i>excellenter</i> ) work.	إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۝٧
8. And verily We surely ( <i>are</i> ) making what ( <i>is</i> ) on it <sup>w</sup> <i>ssa'edan</i> ( <i>sterile-dust</i> ) <i>jorozan</i> ( <i>barren/lacking vegetation</i> ).	وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ۝٨
9. Or reckoned you <sup>g</sup> that the cave's companions and the <i>rageeme's</i> <sup>3110</sup> ( <i>name of: dog/coded inscription/place</i> )'s were of Our <i>Aya'te</i> <sup>w</sup> ( <i>miracles/signs/proofs</i> ) wonderingly.	أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ ءَايَتِنَا عَجَبًا ۝٩
10. <i>Edb</i> ( <i>when/since</i> ) the lads lodged/retreated to the cave then said they <sup>z</sup> : [ <i>O,</i> ] our Lord let-give us [ <i>You</i> ] <sup>s</sup>	إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ

<sup>3106</sup> The word "abdehe" = "His slave," the denotation of the word "slave" is vastly paradoxical with respect to Allah vis-à-vis the humans! See the *Lexicon* attached to this Translation for an elaboration!

<sup>3107</sup> The hidden pronoun in "لِيُنْذِرَ" could refer to Allah, the Messenger (SAWS), or the Book, i.e. The Qur'an! See الدر المصون، د احمد الحلبي

<sup>3108</sup> The word *youbashshara* = "يُبَشِّرُ" has no English equivalent *per say*! So, we resort to transliteration and parenthetical explanation! It is a present tense verb where a speaker is telling another to tell pleasant tidings, albeit surely not all of the times pleasing to some recipients! As some times "grievous" tidings could be the case! Clearly demeritorious people do not deserve any pleasant tidings, except by way of sarcasm! As raising their expectations and suddenly plunging it deep into the abyss of dismality is very fitting for them!

<sup>3109</sup> The word "اتَّخَذَ" from "الِاتِّخَاذُ" which is "إِفْتَعَالُ" for "الِاتِّخَاذُ", as stated in لسان العرب, therefore, "اتَّخَذَ" is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

<sup>3110</sup> There are so many different ideas by various scholars/learned men regarding the word "الرقيم" see القرطبي! كتاب اللغات في القرآن، تحقيق صلاح الدين المنجد، القاهرة 1365هـ-1946م See كلب بلغة الروم= الرقيم could also mean dog

from *ladon* (directly and possessively from) You<sup>g</sup> a mercy<sup>w</sup> and let-dispose [You<sup>s</sup>] for us of our matter a *rashada* (maturity-discernment that always concatenates strict adherence to what is right).

فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ  
رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

﴿١٠﴾

11. So We struck on their ears in the cave a number (of) years<sup>w</sup>.

فَضْرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ  
سِنِينَ عَدَدًا

﴿١١﴾

12. Afterwards We aroused<sup>3111</sup> them, to know [We] which<sup>x</sup> (of) the two parties (is) *abssa*<sup>3112</sup> (more comprehensively reckoning) for what (length had) waited they<sup>z</sup> an *amadan* (term-limit end).

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ  
أَحْصَىٰ لِمَا لَبِثُوا أَمَدًا

﴿١٢﴾

13. We narrate on you<sup>g</sup> their *naba'a* (piece-of-significant-and-availing-news) by the right; verily they (were) youths (who) they<sup>z</sup> believed by their Lord and We augmented them an aright-guidance.

لَحْنُ نَقْصٍ عَلَيْكَ نَبَأُهُم بِالْحَقِّ  
إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ  
هُدًى

﴿١٣﴾

14. And We bound on their hearts<sup>3113</sup> *edh* (when/since) upped<sup>3114</sup> they<sup>z</sup> then they<sup>z</sup> said: our Lord, the Heavens<sup>w</sup> and the Earth's<sup>w</sup> Lord never we invoke of lesser than-/without Him an *elahan* (a deity), *laqad* (verily, already and affirmatively) said we then *shattatta* (excessiveness).

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا  
فَقَالُوا رَبَّنَا رَبُّ السَّمَوَاتِ  
وَالْأَرْضِ لَنْ نَدْعُوهُ مِنْ دُونِهِ  
إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا

﴿١٤﴾

15. These, our people *ittakhatbo*<sup>3115</sup> (took and made they<sup>z</sup>) of lesser than-/without Him *aalebatan* (deities); *lawla* (why have not) they<sup>z</sup> come on them by an authority evident; so who<sup>a</sup> (is) wronger<sup>3116</sup> than who<sup>p</sup> *iftra* ([he] crafted a lie for fraudulent end) on Allah an untruth.

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ  
إِلَٰهَةً لَوْلَا يَأْتُونَ عَلَيْهِمْ  
بِسُلْطَانٍ بَيْنَ يَدَيْهِمْ فَمَنْ أَظْلَمُ مِمَّنْ  
افْتَرَىٰ عَلَى اللَّهِ كَذِبًا

﴿١٥﴾

16. And *edh* (when/since) secluded you<sup>c</sup> (from) them and what they<sup>z</sup> worship except Allah then let-lodge-/retreat you<sup>z</sup> to the cave; (in it<sup>x</sup>) spreads for you<sup>b</sup> your<sup>n</sup> Lord of His mercy<sup>w</sup>; and disposes [He] for you<sup>b</sup> of your<sup>n</sup> matter a facility.

وَإِذْ أَعْرَضْنَاهُمْ وَهُمْ يَكْفُرُونَ  
إِلَّا اللَّهَ فَأَوْدَأُوا إِلَى الْكَهْفِ يَنْشُرُ  
لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهَيِّئُ  
لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا

﴿١٦﴾

17. And [you<sup>s</sup>] see the sun<sup>w</sup> *edha* (when/if) [it<sup>w</sup>] rose<sup>w</sup> *tazawa-zro* ([it<sup>w</sup>] cants<sup>w</sup>) a'n (off) their cave *thata* (that which is) the right and *edha* set<sup>w</sup> *taq'redhobum* ([it<sup>w</sup>] traverses them transitionally) *thata* the left while they (were) in an orifice<sup>w</sup> of it<sup>x</sup>; *tha'leka* (he-that-afar-it/that) (is) of Allah's *Aya'te*<sup>w</sup> (miracles/signs/proofs); whomever Allah aright-guides then surely he (is) the *muhtadey*<sup>3117</sup> (he who found and accepted the aright-guidance) and whomever [He] misleads surely never [you<sup>s</sup>] find for him a *wa'leyan* (guardian/ally) discerners/guider.

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ  
تَزَوُّرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ  
وَإِذَا غَرَبَتْ تَقَرَّبُ مِنْهُمْ ذَاتَ  
الشَّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ  
ذَٰلِكَ مِنْ ءَايَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ  
فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ  
تَجِدَ لَهُ وَلِيًّا مُرْشِدًا

﴿١٧﴾

18. And reckon them [you<sup>s</sup>] *ayqadhan*<sup>3118</sup> (in arousal he-they-/not-sleepers be-they) while they (were) *rogoodon*<sup>3119</sup> (short

وَتَحْسِبُهُمْ أَيَّاقًا وَهُمْ رُقُودٌ

﴿١٨﴾

<sup>3111</sup> The word “بعث” carries several meanings, among them: sent, arouse, resurrected, awaken, and missioned!

<sup>3112</sup> The word “أحصى” is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration! See البصائر! However in here the word “أحصى” could be intensive verb “أفعل التفضيل” or it could be “فعل ماضٍ” رباعي” see النذر المصون، د أحمد الحلبي

<sup>3113</sup> The expression “We bound on their hearts,” is figurative Arabic tongue expression meaning: gave them patience and strengthened their resolve!

<sup>3114</sup> There is a distinction between “قام” = “upped” = “got up or rose” (in its intransitive sense, and “stood” = “وقف”

<sup>3115</sup> The word “اتخذ” from “الإتخاذ” which is “إفتعال” see footnote 3032 above!

<sup>3116</sup> See the Lexicon attached to this Translation for “ظالم” = “ظالم” = “injustice-doer” and “أظلم” = “wronger!”

<sup>3117</sup> See the Lexicon attached to this Translation for “muhtadey” and its plural “muhtadoon” / “muhtadeen!”

<sup>3118</sup> The word “أيقاظا” is masculine, plural subjective noun, with no English equivalent, meaning not sleepers!

time joyous sleepers be-they/nappers be-they); and We transpose them awhile *thata* (that which is) the right and awhile *thata* the left and their dog (*is*) *basetton* (stretching/spreading) his forelegs by the *wasseyde*<sup>3120</sup> (courtyard/threshold/cave); had cognized<sup>3121</sup> you<sup>g</sup> over them surely (would have) fled/diverged you<sup>g</sup> from them fleetly and surely (would have been) filled you<sup>g</sup> (with) horror.

19. And like *tha'leka* (be-that-afar-it/that) We aroused<sup>3122</sup> them to mutually query they<sup>z</sup> among them; said a sayer of them: how-long<sup>3123</sup> waited you<sup>c</sup>; said they<sup>z</sup>: we waited a day or some (of) a day; they<sup>z</sup> said: your<sup>n</sup> Lord (*is*) knowinger by what tarried you<sup>c</sup>; so let-mission<sup>3124</sup> you<sup>z</sup> an *ahada*<sup>3125</sup> (lone/any-one of) you<sup>b</sup> by your<sup>n</sup> silver (coin) this<sup>w</sup> to the city<sup>w</sup> then let look [be] which<sup>u</sup> it<sup>w</sup> (*is*) *azka* (more befitting) a *tta'aaman*<sup>x</sup> (nbeat-/edible/food-grains)<sup>x</sup> then let come [be] (to) you<sup>b</sup> by a *rez'gen*<sup>x</sup> (provision/victuals for sustenance)<sup>x</sup> of it<sup>x</sup> and let *yatalattaf*<sup>3126</sup> ([be] be: fine/subtle-/gentle) and let not assuredly perceive by you<sup>b</sup> *ahadan* (lone/any-one).

20. Verily they *en(if)* transcend/observe they<sup>z</sup> over you<sup>b</sup> (would) stone<sup>3127</sup> you<sup>b</sup> they<sup>z</sup> or return you<sup>b</sup> they<sup>z</sup> into their sect<sup>w</sup>/faith<sup>w</sup> and never thrive you<sup>z</sup> then ever.

21. And like *tha'leka* (be-that-afar-it/that) We (caused to) stumble<sup>3128</sup> on them to know they<sup>z</sup> that Allah's promise (*is*) right; and that The Hour<sup>w</sup> (there is) no suspicion in it<sup>w</sup>; *edh* (when/since) they<sup>z</sup> mutually altercate among them their matter then they<sup>z</sup> said: let-build you<sup>z</sup> on them a *bon'yanan*<sup>x</sup> (fixed-and-aggrandized build)<sup>x</sup> their Lord (*is*) knowinger by them; said they<sup>z</sup> who<sup>t</sup> prevailed on their matter: surely *nattakbethanna*<sup>3129</sup> (we assuredly take and make) on them a mosque.

وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ  
وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ  
اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا  
وَلَمَلَّيْتَ مِنْهُمْ رُعْبًا ﴿١٩﴾

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا  
بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ  
لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ  
يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ  
فَابْتَغُوا أَحَدَكُمْ بَورِقَكُمْ  
هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا  
أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ  
وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿٢٠﴾

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ  
أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ  
تُفْلِحُوا إِذَا أَبَدًا ﴿٢١﴾

وَكَذَلِكَ أَعِزَّنَا عَلَيْهِمْ لِيَعْلَمُوا  
أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ  
لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ  
أَمْرُهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ  
بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ  
الَّذِينَ عَلَبُوا عَلَى أَمْرِهِمْ  
لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا ﴿٢٢﴾

<sup>3119</sup> The word "rogood" = "رقود" is a masculine, plural subjective noun, based on "رقد" which is different than "نام" or "نام" as "رقد" means: had a short time but joyous sleep! So "rogood" = "رقود" means they that are short time but joyous sleepers or nappers! Although their "rest" or "napping" period was over three hundred years, that seemed to them "a day or a part of a day!" So, in terms of time in death that period is not even tiny but nothing! See الراغب!

<sup>3120</sup> The word "waseyd" = "الوصيد" bears many meanings, among them: the courtyard, the threshold, or the cave itself!

<sup>3121</sup> The word "اطلع" = "وقف على الأمر و علمه" that is cognized (certain matter), See الهادي!

<sup>3122</sup> The word "بعث" carries several meanings, among them: sent, arouse, resurrected, awakened, and missioned!

<sup>3123</sup> The word "كم" is an interrogative exclamatory particle, meaning: "how-many," "how-much," "how-long!"

<sup>3124</sup> See footnote 3038 above regarding ابعث!

<sup>3125</sup> See the Lexicon attached to this Translation regarding "أحد"

<sup>3126</sup> The word "يتلطف" = "يترفق" and in concrete (material) terms means: fine and in abstract terms it could mean subtle or gentle or both! See البصائر! I know of no English word which simultaneously denotes: fineness, subtlety, and gentleness! Hence, the only available resort is transliteration and parenthetical explanation!

<sup>3127</sup> The word "يرجم" in "يرجمونكم" is the derivative of "رجم" which has many meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, and (7) killed!

<sup>3128</sup> That is We caused others to come upon them by chance! Hence, they came to be known without their demand for that, or without the comers' quest for that! See البصائر!

<sup>3129</sup> The word "اتخذ" from "الاتخاذ" which is "إقتعال" for "الاتخاذ" as stated in لسان العرب; therefore "اتخذ" is always taking and making some thing of what was taken! Thus, it is not just the mere taking!



22. Shall say they<sup>z</sup>: a three, their fourth (*is*) their dog; and they<sup>z</sup> say: a five, their sixth (*is*) their dog, conjecturably by the invisible; and they<sup>z</sup> say: a seven and their eighth (*is*) their dog; let-say [*you*<sup>s</sup>]: my Lord (*is*) knowinger by their *edda'te* (*small: number/count/total*), know them not except a few; so let-not dubitate [*you*<sup>s</sup>] in them except an apparent dubitation<sup>3130</sup> and let-not *tastaftey* ([*you*<sup>s</sup>] *seek the situationally apt and wise opinion*) in them of them an *abadan*<sup>3131</sup> (*lone/ any-one*).

23. And let-not say [*you*<sup>s</sup>] assuredly to a thing: verily I am a doer of *tha'leka* (*he-that-afar-it/ that*) tomorrow.

24. Except if Allah wills; and let-remember [*you*<sup>s</sup>] your<sup>t</sup> Lord, if disremembered you<sup>g</sup> and let-say [*you*<sup>s</sup>]: *asa* (*craving a deed beyond one's means that/ may*) (*it*) be that aright-guides me my Lord to [I] near of this a *rashadan*<sup>3132</sup> (*maturity-discernment and always concatenate strict adherence to what is right*).

25. And waited they<sup>z</sup> in their cave three hundred years<sup>w</sup> and *izdado*<sup>3133</sup> (*they<sup>z</sup> further-augmented*) a nine.

26. Let-say [*you*<sup>s</sup>]: Allah (*is*) knowinger by what waited they<sup>z</sup>; for Him (*is*) the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> invisible; let-discern [*You*<sup>s</sup>] by Him and let-sound off<sup>3134</sup> [*you*<sup>s</sup>], not for them of lesser than/without Him of a *wa'leyen* (*guardian/ ally*) and not partners [He] in His Rule an *abadan*<sup>3135</sup> (*lone/ any-one*).

27. And let-recite [*you*<sup>s</sup>] what (*had been*) revealed<sup>3136</sup> to you<sup>g</sup> of your<sup>t</sup> Lord's Book; not a substituter for His words and never find [*you*<sup>s</sup>] of lesser than/without Him *multabadan* (*a refuge/ haven*).

28. And *issbir* (*let-hold on patiently* [*you*<sup>s</sup>]) your<sup>t</sup> self<sup>w</sup> with whom<sup>r</sup> invoke they<sup>z</sup> their Lord by the *ghada'tee* (*dawn-until-sunrise*) and the *asbeyye*<sup>3137</sup> (*early night or whole night*) they<sup>z</sup> want His Face<sup>3138</sup>; and let not surpass [*you*<sup>s</sup>] your<sup>t</sup> [both] eyes<sup>w</sup> a'n (*off*) them, wanting [*you*<sup>s</sup>] adornment<sup>w</sup> (*of*) the life<sup>w</sup> (*of*) the world<sup>w</sup> and let-not [*you*<sup>s</sup>] obey whom<sup>r</sup> We (*caused to be*)-neglectful his heart a'n (*regarding*) Our *thekre* (*Qur'an/ message*) and

سَيَقُولُونَ ثَلَاثَةً رَّابِعُهُمْ كَلْبُهُمْ  
وَيَقُولُونَ خَمْسَةً سَادِسُهُمْ كَلْبُهُمْ  
رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةً  
وَأَثَمُهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ  
بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا  
تُمَارَ فِيهِمْ إِلَّا مِرَاءً ظَهْرًا وَلَا  
تَسْتَفْتِي فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾

وَلَا تَقُولُوا لِمَا يُشَايَءُ إِنِّي فَاعِلٌ  
ذَلِكَ غَدًا ﴿٢٣﴾

إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ وَادْكُرْ رَبَّكَ إِذَا  
نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي  
لَأَقْرَبَ مِنْ هَذَا رَشَدًا ﴿٢٤﴾

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ  
سِنِينَ ۖ وَازْدَادُوا تِسْعًا ﴿٢٥﴾

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ الْغُيُوبُ  
السَّمُوتِ وَالْأَرْضِ أَبْصِرْ بِهِ  
وَأَسْمِعْ ۚ مَا لَهُمْ مِنْ دُونِهِ مِنْ  
وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾

وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ  
رَبِّكَ لَا يُبَدِّلُ لِكَلِمَتِهِ وَلَنْ  
تُجَدَّ مِنْ دُونِهِ مُلْتَحِدًا ﴿٢٧﴾

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ  
يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ  
وَالْعِشِيِّ يُرِيدُونَ وَجْهَهُ ۚ وَلَا  
تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ  
الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ

<sup>3130</sup> The "apparent dubitation" as to say, for example: "but there is no evidence to your contention!"

<sup>3131</sup> See the *Lexicon* attached to this *Translation* regarding "أحد"

<sup>3132</sup> See the *Lexicon* attached to this *Translation* for this important word.

<sup>3133</sup> The word "ازداد" implies greater *intensity*, and اللّٰتاج says it is "البلغ" So further is prefixed for this purpose!

<sup>3134</sup> The words "أبصر" = "discern," i.e. you understand the true character or nature of! And "أسمع" = "sound off," means you express your beliefs vigorously. Both "أبصر" and "أسمع" came in the past tense construct for wonder in a command form context, in order to say: how much "Hearer" is Allah and how much "discerner" is Allah! Clearly the pronoun refers to Allah, "Him," although it is possible that the pronoun could refer to The Qur'an too. But in either case it means no thing is more of a bearer or a discerner than Allah at all! Hence, by what is revealed to you, O, Mohammad: "sound off and see through!"

<sup>3135</sup> See the *Lexicon* attached to this *Translation* regarding "أحد"

<sup>3136</sup> See footnote 2970 above regarding *reveal*

<sup>3137</sup> In English there is no exact corresponding words for "غداة" = "ghadatee" meaning (*dawn-until-sunrise*) and "عشي" i.e. "asbeyye" (*early night or the whole night*)!

<sup>3138</sup> The expression: "His Face" is an Arabic tongue expression meaning His Pleasure or His countenance.

أَغْفَلْنَا قَلْبَهُ عَنِ ذِكْرِنَا وَاتَّبَعَ  
هُوَ لَهُ وَكَانَ أَمْرُهُ فُرْطًا

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۚ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهَا سُرَادِقُهَا وَإِنْ يَسْتَعِثُوا يَغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٦٦﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ  
مَنْ أَحْسَنَ عَمَلًا

أَوَلَيْكَ لَهُمُ جَنَّتُ عَدْنٌ تَجْرَى  
مِنْ تَحْتِهِمُ الْأَنْهَارُ يُخَلَّوْنَ فِيهَا مِنْ  
أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا  
خَضِرًا مِنْ سُندُسٍ وَإِسْتَبْرَقٍ  
مُتَكِينَ فِيهَا عَلَى الْأَرْبَابِ نِعْمَ  
الْثَوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٦﴾

وَأَضْرَبَ لَهُم مِّثْلًا لِّرَجُلَيْنِ  
جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ  
أَعْنَبٍ وَحَفَفْنَاهَا بِنَخْلٍ  
وَجَعَلْنَا بَيْنَهُمَا زُرْعًا

<sup>3150</sup> See the *Lexicon* attached to this *Translation*, or better yet Section 32 of the *Introduction* to this work.

33. Both [the] gardens <sup>w</sup> churned out <sup>w</sup> [its <sup>w</sup> ] <i>okola<sup>x</sup></i> (fruits/crops/edibles) <sup>x</sup> and not <i>tadh'lem<sup>3151</sup></i> (curtail) of it <sup>x</sup> a thing; and <i>fajjarna</i> (We caused to gush) through <sup>3152</sup> them both a river.	كَلَّمَا الْجَنَّتَيْنِ ءَاتَتْ أَكْلَهَا وَلَمْ تَظْلَمْ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا ﴿٣٣﴾
34. And [was] for him a <i>thama'ron<sup>x</sup></i> (trees/plant-crops/-fruits); <sup>x</sup> so [he] said for his companion while he (was) mutually dialoging him: I am more than you <sup>g</sup> a possession and mightier <i>nafara<sup>3153</sup></i> (clan/tribe).	وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُخَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾
35. And [he] entered his garden <sup>w</sup> while he (is being) <i>dha'lemon<sup>3154</sup></i> (injustice-doer) for himself <sup>w</sup> ; said [he]: not I presume that perishes this <sup>w</sup> ever.	وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾
36. And not [I] presume The Hour <sup>w</sup> (is) upping <sup>w</sup> and <i>la'en</i> (indeed if) <i>rudedto</i> (had been forthwith <sup>3155</sup> returned me) to my Lord surely assuredly <sup>3156</sup> [I] find <i>kbayran</i> (choicer/-superior/worthier) than it <sup>w</sup> a place (of) a transpose <sup>3157</sup> .	وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٣٦﴾
37. Said for him his companion while he (is being) mutually dialoging him: have you <sup>g</sup> disbelieved by Whom [He] created you <sup>g</sup> of a <i>tora'ben</i> (crushed sand), afterwards of a sperm-drop <sup>w3158</sup> afterwards <i>sawwaka</i> ([He] erected/evened/set you <sup>g</sup> ) a man.	قَالَ لَهُ صَاحِبُهُ وَهُوَ يُخَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴿٣٧﴾
38. But I <sup>3159</sup> , He (is) Allah, my Lord and not [I] partner (deities) by my Lord an <i>ahadan<sup>3160</sup></i> (lone/any-one).	لَيْكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾
39. And <i>lawla</i> (why have not), <i>edh</i> (when/since) you <sup>g</sup> entered your <sup>t</sup> garden <sup>w</sup> you <sup>g</sup> said: lo/whatever <sup>3161</sup> willed Allah, no strength except by Allah; <i>en</i> (if) [you <sup>s</sup> ] see me lesser than you <sup>g</sup> (in) possession and children.	وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۚ إِنَّ تَرَن أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾
40. So <i>asa</i> (craving a deed beyond one's means that/may) my Lord gives me <i>kbayran</i> (choicer/superior/worthier) than your <sup>t</sup> garden <sup>w</sup> and [He] sends over it <sup>w</sup> <i>husbanan<sup>3162</sup></i> (by way of settling account or retaliating by: thunderbolts/-fragmented stones/scourge) from the sky <sup>w</sup> so [it <sup>w</sup> ] becomes	فَعَسَىٰ رَبِّي أَن يُؤْتِيَن خَيْرًا مِّن جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا

<sup>3151</sup> The word “تَظْلَمْ” has many meanings, among them: “تنقص”= “curtail” See الراغب!

<sup>3152</sup> The word “خِلَالِ” could also mean “between” or “among!” See اللسان!

<sup>3153</sup> The word “nafara”=“نفرا” means the man’s tribe or more likely his “party” ranging between three and less than ten!

<sup>3154</sup> The word “ظالم” = “فاعل الظلم” = “the injustice-doer,” as “الظالم” = “injustice!” Also, in this *Ayah*, the word “الظالم” is to qualify the word “اهل,” in “اهلها,” which is singular or plural. So here the “village” is Makkah, thus, in honor for this particular “village” the “wrong” is not associated with it, like in almost all other villages mentioned in The Qur’an, but to its people! And here since the “اهلها” could be treated as plural or singular, the singular is used to perhaps indicate that every one of them was a wronger or the over whelming majority of them were so!

<sup>3155</sup> The word “رُدِدْتُ” is rooted in “رد” meaning forthwith returned; example the greeting must be “forthwith retuned,” as in: “And when (had) been greeted you<sup>c</sup> by a greeting<sup>w</sup> then let-you<sup>g</sup> greet by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it.” (S4: 86)!

<sup>3156</sup> The “ل” in “لَأَجِدَنَّ” is a juratory “ل” = “القسم” amounting to = “التأكيد,” i.e. affirmation, expressed by “assuredly”!

<sup>3157</sup> The word “منقلباً” = “a transpose,” means a place of return!

<sup>3158</sup> The word “نُطْفَةٍ” in the text has at least two distinct meanings: (1) a drop of pure or clear water, (2) drop of semen! Clearly, and Allah knows best, here “نُطْفَةٍ” is the male semen!

<sup>3159</sup> The word “لَئِن” is made of two words: “لكن” and the pronoun “نا” meaning “but I!”

<sup>3160</sup> See the Lexicon attached to this Translation regarding “أحد”

<sup>3161</sup> The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning that which! See الدّر المصون، لـ أحمد الحلب وإعراب القرآن، لمحمود صافي!

<sup>3162</sup> The word “husbanan”=“حسباناً” means: by way of reckoning settling account or retaliating by: thunderbolts, fragmented stones, scourge! For other meanings of “حسبان” see the Lexicon attached to this Translation!



ssa'edan (sterile-dust/ a waste) zalaqan (slippery-land).	زَلَقًا ﴿٤١﴾
41. Or becomes its <sup>w</sup> water <sup>x</sup> ghanran <sup>3163</sup> (ground-deep-drain), so never can [you <sup>s</sup> ] seek for it <sup>x</sup> a quest.	أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤٢﴾
42. And (had been) beset by his thama're <sup>x</sup> (trees/plant crops-/fruits) <sup>x</sup> ; so [he] became <sup>3164</sup> inverting/turning his both (hands') palms <sup>3165</sup> over what [he] expended in it <sup>w</sup> while it <sup>w</sup> (was) khaweyaton <sup>w3166</sup> (ruinously-empty and its walls had fallen) <sup>w</sup> over its <sup>w</sup> trellises; and says [he]: yalayta (O, for a longing that) I not partnered (deities) by my Lord an abadan <sup>3167</sup> (lone/ any-one).	وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَيْهِ عَلَى مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ يَلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿٤٣﴾
43. And not was <sup>w</sup> for him a fe'aton <sup>w</sup> (band/ party/ group) <sup>w</sup> succoring him of lesser than/without Allah and not [he] [was] muntasseran <sup>3168</sup> (he who succors and assists himself).	وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٤٤﴾
44. Far-there <sup>3169</sup> , the guardianship <sup>w</sup> (is) for Allah, The Right, He (is) khayron (superior/ worthier) a reward and khayron aqban (consequence/ effect).	هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٥﴾
45. And let-strike [you <sup>s</sup> ] for them a parable/example (of) the life <sup>w</sup> of the world <sup>w</sup> like water We descended it <sup>x</sup> from the sky <sup>w</sup> then mixed by it <sup>x</sup> the Earth's <sup>w</sup> sprouts <sup>w</sup> then became hasheeman (dry-broken stubbles), scatter it <sup>x</sup> the winds <sup>w</sup> ; and [was] Allah over everything Mug'tadder (Overcomeer/ Prevailor).	وَأَضْرَبَ لَهُمْ مَثَلًا الْحَيَاةَ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا ﴿٤٦﴾
46. The possession and the sons, (are) an adornment <sup>w</sup> (of) the life <sup>w</sup> of the world <sup>w</sup> ; and the ba'qeyato <sup>w3170</sup> (ever endurors) <sup>w</sup> the righteous-works <sup>w</sup> (are) khayron (choicer/- superior/ worthier) enda (by munificence of/ by Rule of) your <sup>t</sup> Lord a reward and a khayron a hope.	الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٧﴾
47. And day We (cause) the mountains (to) tread and [you <sup>s</sup> ] see the Earth <sup>w</sup> prominent <sup>3171</sup> , while [We] thronged them; so not left [We] of them an abadan <sup>3172</sup> (lone/ any-one).	وَيَوْمَ نُسِيرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٨﴾
48. And (had been) exhibited they <sup>z</sup> [on] <sup>3173</sup> your <sup>t</sup> Lord (in) rows; laqad (verily, already and affirmatively) you <sup>c</sup> came (to) Us like what We created you <sup>b</sup> first <sup>x</sup> [once <sup>w</sup> ] (time <sup>w</sup> ); rather you <sup>c</sup> claimed that [We] never make for you <sup>b</sup>	وَعَرَضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ

<sup>3163</sup> That is it drained deeply into the ground!

<sup>3164</sup> The word "أصبح" carries the dual meanings of: (1) became or (2) dawned!

<sup>3165</sup> The Arabic tongue expression: "turning both palms of his hands" means openly expresses sorrow/ regret/ grieving!

<sup>3166</sup> The word "خاوية" by definition means empty and in ruin! See الهادي and اللسان!

<sup>3167</sup> See the Lexicon attached to this Translation regarding "أحد"

<sup>3168</sup> The word "muntaseran" is singular, masculine, subjective noun meaning: one that assists and succors himself!

<sup>3169</sup> In Arabic the demonstrative noun: "هنا", "هناك", and "هناك" are used respectively for "here" (near), "there" (middle) and "far there (for the furthest)!" For the "بعيد" = "far," i.e. neither the immediate and nor the middle but the far! In English there are only two aspects of demonstrative nouns: here and there!

<sup>3170</sup> The "baqeyat" = "الباقيات" = plural feminine subjective noun, those that are ever endurors-ever-good she-ones), such as good deeds: e.g. prayers, fasting, Hajj, charities, mentioning of Allah and His various all around most beautiful attributive names and His various favors, etc.!

<sup>3171</sup> The commentators of The Qur'an say that the meaning of "بارزة" = "prominent" means: (1) without mountains, structures, trees, or shrubs, or (2) all those buried inside it are brought out of it!

<sup>3172</sup> See the Lexicon attached to this Translation regarding "أحد"

<sup>3173</sup> It is important to note here that "على" = "on," is adverb of time/ place, i.e. circumstantial, state or condition! See المعني!

an appointment.

49. And (*had been*) put-forth the book<sup>x</sup>; so [*you*<sup>s</sup>] see the criminals (*are*) *mushfegeena* (*be-they who are in disquiet*) of what (*is*) in it<sup>x</sup>; and they<sup>z</sup> say: *ya'waylatana*<sup>3174</sup> (*O, what a pending disgraceful ruinous plight about to betide us*); what (*is*) for this, the book; neither misses [*it*<sup>x</sup>] a small<sup>w3175</sup> and nor a big<sup>w</sup> except *ahssa*<sup>3176</sup> (*[it<sup>x</sup>] comprehensively reckoned*) it<sup>w</sup>; and found they<sup>z</sup> what they<sup>z</sup> worked *badheran* (*present at a predetermined time and place*); and not wrongs<sup>3177</sup> your<sup>t</sup> Lord *ahadan*<sup>3178</sup> (*lone/ any-one*).

50. And *edh* (*when/since*) said We for the angels: let-kowtow you<sup>z</sup> for Adam; so they<sup>z</sup> kowtowed except Iblees [*was*] of the Jinn, so *fasaqa*<sup>3179</sup> (*he had rebelled vis-à-vis Allah's command*) a'n (*regarding*) his Lord's command; do then *tattakbetho*<sup>3180</sup> (*you<sup>z</sup> take and make*) him and his progenies *aw'leyaa*<sup>3181</sup> (*guardians/ allies*) of lesser than/without Me; while they (*are*) for you<sup>b</sup> [*foe*]<sup>3182</sup>; wretched (*is*) for the *dba'lemeena*<sup>3183</sup> (*injustice-doers*) a alternative.

51. Not *ash'badtohum* (*I cited them to witness*) the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> creation; and nor their selves'<sup>w</sup> creation; and not I was *muttakbetha* (*a taker and a maker*) (*of*) the misleaders a support.

مَوْعِدًا ﴿١٨﴾

وَوُضِعَ الْكِتَابُ فَتَرَى الْمَجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿١٩﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٢٠﴾

مَا أَشْهَدُكُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُمْ مُتَخِذِينَ الْمُضِلِّينَ عُضْدًا ﴿٢١﴾

<sup>3174</sup> The word "*ya-waylatana*" = "*ياويلتنا*" is made up of three parts: a) "*ya*" = "*يا*" is a *vocative article*, indicating the person or thing being addressed. b) "*waylatana*" = "*ويلتنا*" is *singular feminine* for a *pending disgraceful ruinous plight about to betide them*. c) "*na*" = "*نا*" the suffix article for masculine plural pronoun, for "*us*!" So such people who are subject of this "*waylatana*" = "*ويلتنا*" are crying for an *impending ruinous disgraceful plight about to engulf them and feel completely helpless towards it*!

<sup>3175</sup> The words "*صغيرة*" and "*كبيرة*" translated as "*small*" and "*big*" respectively in order to reflect the fact that the *twain* references are *stated* in the *feminine formats*! Therefore, the *need* to reflect the Qur'anic text *as is*! Additionally, it is interesting to note: (1) that as a general principle in the Arabic language the *masculine construct* is a rank *higher* than a *feminine construct*. Since the reference here is *smallness* of the sin, so *feminizing* its construct surely *slights it even further*, even that of an "*atom's*" worth! (2) Also as a general principle in the Arabic language, the *more letters* in a word the *more meaning* it carries! So since "*صغيرة*" has an additional "*هـ*" that means *more meaning* to it. And since we are dealing with *smallness* the "*هـ*" makes it *more picayune* and trivial! The same principles apply to the "*big*" with additional fact of *assonance (homogeneity)* in the construct!

<sup>3176</sup> The word "*أحصى*" is *comprehensively reckoned*, i.e. *accounted for from all aspects*, not the simple *enumeration*! See *البصائر*!

<sup>3177</sup> The word "*wrong*" has *myriads of meanings*, among them: *curtails or diminishes*, as in this *Ayah*!

<sup>3178</sup> See the *Lexicon* attached to this *Translation* regarding "*أحد*"!

<sup>3179</sup> See the *Lexicon* attached to this *Translation* for the word, *faseqoon* = "*الفاسقون*" for an elaboration!

<sup>3180</sup> The word "*أَتَّخَذَ*" from "*أَتَّخَذَ*" which is "*أَتَّخَذَ*" for "*الإنخاذ*" as stated in *لسان العرب*; therefore, "*أَتَّخَذَ*" is *always taking and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

<sup>3181</sup> The word "*أولياء*" could also mean, among them: *protector, friend*!

<sup>3182</sup> The word "*عدو*" in *Arabic* is used for: (1) *singular* and (2) *plural* as well, (3) "*multitudinous foe*," see *اللسان* and *الهادي*!

<sup>3183</sup> The "*ظالمين*" = "*the injustice-doers*," as "*الظلم*" = "*injustice*!" See the *Lexicon* attached to this *Translation*!



52. And day [He] says: let-summon/call you <sup>z</sup> My partners ( <i>deities</i> ), whom <sup>r</sup> claimed you <sup>c</sup> ; then they <sup>z</sup> summoned/called them; then not <i>yesta'jebo</i> <sup>3253</sup> ( <i>compliantly-answer they</i> <sup>z</sup> ) for them; and We made between them <i>mawbeqan</i> <sup>3254</sup> ( <i>a doom's valley</i> ).	وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٢﴾
53. And saw the criminals The Fire <sup>w</sup> so they <sup>z</sup> presumed that they ( <i>are</i> ) <i>muwa'qeeoba</i> ( <i>they that are its<sup>w</sup> mutual strong affiliates/associates</i> ) and not found they <sup>z</sup> a'n ( <i>off</i> ) it <sup>w</sup> <i>mass'refan</i> <sup>3255</sup> ( <i>escape-place</i> ).	وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴿٥٣﴾
54. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) variegated We in this Qur'an for the mankind of every a parable/example; and [was] the mankind more a thing ( <i>engager-in</i> ) contention.	وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرُ شَيْءٍ جَدَلًا ﴿٥٤﴾
55. And what prevented the mankind to believe they <sup>z</sup> <i>edh</i> ( <i>when/since</i> ) came ( <i>to</i> ) them the aright-guidance and <i>yastaghfero</i> <sup>3256</sup> ( <i>they<sup>z</sup> seek forgiveness</i> ) ( <i>from</i> ) their Lord except that comes ( <i>to</i> ) them dispensation <sup>w</sup> ( <i>of</i> ) the [firsts] or <i>ya'atee</i> <sup>x</sup> ( <i>betides/eventuates over</i> ) <sup>x</sup> them the torment <i>qubolan</i> ( <i>overtly/visibly</i> ).	وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٥﴾
56. And not [We] send the <i>mursaleena</i> ( <i>sent-messengers</i> ) except <i>mubashshereena</i> <sup>3257</sup> ( <i>iterative tellers of pleasant tiding</i> ) and <i>munthereena</i> ( <i>iterative warners</i> ); and dispute they <sup>z</sup> who <sup>r</sup> disbelieved they <sup>z</sup> by the falsehood <sup>x</sup> to refute they <sup>z</sup> by it <sup>x</sup> the right <sup>x</sup> ; and <i>ittakhattho</i> <sup>3258</sup> ( <i>they<sup>z</sup> took and made</i> ) My <i>Aya'te</i> <sup>w</sup> ( <i>Qur'anic statements</i> ) and what they <sup>z</sup> ( <i>had been</i> ) warned jestingly.	وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَتُجَدِّلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴿٥٦﴾
57. And who <sup>a</sup> ( <i>is</i> ) wronger <sup>3259</sup> than who <sup>p</sup> [he] ( <i>had been</i> ) reminded by his Lord's <i>Aya'te</i> <sup>w</sup> ( <i>Qur'anic statements</i> ) then [he] shunned a'n ( <i>off</i> ) it <sup>w</sup> and [he] forgot <sup>3260</sup> ( <i>ceased paying attention to</i> ) what put-forth <sup>w</sup> his both hands <sup>w</sup> ; verily We made over their hearts coverts <sup>w</sup> so that not <sup>3261</sup> understand it <sup>x</sup> they <sup>z</sup> ; and in their ears <i>wagran</i> ( <i>hearing-heaviness</i> ); and <i>en</i> ( <i>if</i> ) [you <sup>s</sup> ] invite them to the aright-guidance then never <i>yahtadoo</i> ( <i>they<sup>z</sup> find</i>	وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى

<sup>3253</sup> The word “يستجيبوا” is rooted in “استجاب,” meaning: *favorably/compliantly answered, not just answered!* See الهادي!

<sup>3254</sup> Qur'an commentators have various commentaries regarding this “doom's valley!” Some say it is a valley of *pus and blood in Hell*, some say it is a *separator* barrier between the believer and the unbelievers, some say it is just *ruinous and a fateful doom!* See القرطبي!

<sup>3255</sup> No escape, as it is surrounding them from all directions!

<sup>3256</sup> The word “يستغفروا” = “يطلبوا الغفران” = “they<sup>z</sup> seek forgiveness!” In English there is *no seemingly way* to say: “يستغفروا” *per se*! So I settled for saying: “they<sup>z</sup> seek forgiveness!”

<sup>3257</sup> The word “mubashshereen” is *masculine, plural, subjective noun*, meaning *teller of pleasant tiding*, with no English equivalent!

<sup>3258</sup> The word “اتخذ” from “الإختاد” which is “إفتعال” for “الأتخاذ” as stated in لسان العرب; therefore “اتخذ” is *always* taking and *presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking!*

<sup>3259</sup> See the Lexicon attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “أظلم” = “wronger!”

<sup>3260</sup> The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to some thing!* See اللسان!

<sup>3261</sup> The particle “أن” meaning “لئلا” as mentioned by Qur'an commentators, such as ابن كثير, الطبري, and الألويسي!

and accept the aright-guidance) then, ever.

58. And your<sup>l</sup> Lord (is) The Ghafooro (iterative Forgiver) The mercy<sup>w</sup> possessor, had/if<sup>3262</sup> you'aakbetho<sup>3263</sup> ([He] retributively-punishes) them by what they<sup>z</sup> earned surely hastens [He] for them the torment; rather for them (is) an appointment, never find they<sup>z</sup> of lesser than/without it<sup>x</sup> maw'elan (protective-refuge).
59. And telka<sup>w</sup> (she-that-afar-it<sup>w</sup> / those<sup>w</sup>) (are) the villages<sup>w</sup> We perished<sup>3264</sup> them lamma (when/whence) dhalamo<sup>3265</sup> (they<sup>z</sup> wronged); and We made for their perishing an appointment.
60. And edh (when/whence) said Mosa (Moses) for his lad<sup>3266</sup>: [I] cease not (journeying) until [I] attain/reach the two seas' junction or [I] proceed epochally<sup>3267</sup>.
61. So when both attained/reached a junction between them both, both forgot fish<sup>x</sup> (of) them both; so ittakhatho<sup>3268</sup> ([it<sup>x</sup>] took and made) its<sup>x</sup> path in the sea saraban (down-slope-escape).
62. Then lamma (when/whence) both passed<sup>3269</sup>, [he] said to his lad<sup>3270</sup>: aa'teyna<sup>x</sup> (let-[you<sup>s</sup>] bring forward to us)<sup>x</sup> our lunch, laqad (verily, already and affirmatively) we found from our travel this a fatigue.
63. Said [he]: have you<sup>s</sup> seen edh (when/since) we lodged-/retreated to the rock<sup>w</sup> then verily I forgot the fish<sup>x</sup>; and not (caused) me (to) forget it<sup>x</sup> except the Satan that I remember it<sup>x</sup>; and ittakhatho<sup>3271</sup> ([it<sup>x</sup>] took and made) its<sup>x</sup> path into the sea amazingly.
64. Said [he]: tha'leka (he-that-afar-it/that) (is) what we were nabghey (earnestly-questing); so ertadda (both forthwith-turned) over their both footprints trace.

الْهَدَىٰ فَلَن يَّتَذَرُوا إِذَا أَبَدًا ﴿٥٧﴾  
وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ  
يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلْ  
لَهُمُ الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَّنْ  
يَجِدُوا مِنْ دُونِهِ مَوْيلًا ﴿٥٨﴾  
وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا  
وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا ﴿٥٩﴾  
وَإِذْ قَالَ مُوسَىٰ لِفَتْنِهِ لَا أُبْرَحُ  
حَتَّىٰ أَتِلْغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ  
أَمْضِيَ حَقْبًا ﴿٦٠﴾  
فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا  
فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾  
فَلَمَّا جَاوَزَا قَالَ لِفَتْنِهِ ءَاتِنَا  
غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا  
هَذَا نَصَبًا ﴿٦٢﴾  
قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ  
فَلَنِي نَسِيتُ الْحُوتَ وَمَا أَنسَيْنِيهِ  
إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ  
سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾  
قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَأَرْتَدَّا  
عَلَىٰ آثَارِهِمَا قَصَصًا ﴿٦٤﴾

<sup>3262</sup> The particle “لو” since it is a future-connected verb, probable to occur and not sure it’s a present occurrence, such a “لو” amounts to “if” or “when!” See إبن هشام

<sup>3263</sup> The word “يؤاخذ” in “يؤاخذهم” means retributively-punishes, certainly not “blames,” as what some might presume! See اللسان! In the Ayah: “had Allah retributively-punished the people by their injustice, [He] (would have) not left over it (the Earth) of a she-moving-creature” (16:61) is a positive proof of this fact, i.e. that “أخذ” is retributively-punished.

<sup>3264</sup> The text of this great Ayah says: “أهلكناهم”= “We (caused to) perish them,” in reference to the people of the villages, and not “أهلكناها”= “We (caused to) perish it,” so the pronoun would refer to the villages! Albeit at times the two are interchangeable, but here the reference is to the exact correspondence to the text!

<sup>3265</sup> See the Lexicon attached to this Translation for “ظالم”= “فاعل الظلم”= “injustice-doer” and “ظلم”= “wronged!”

<sup>3266</sup> The word “فتى” has three distinct meanings: (1) lad/chap/fellow, i.e. a man of any age, (2) a young man taken as a servant or a supporter, (3) man of: manliness, helpfulness, pridefulness!

<sup>3267</sup> See the Lexicon attached to this Translation for an elaboration on the word “أحقابا/حقبا”

<sup>3268</sup> The word “اتخذ” from “الإتخاذ” which is “افتعال” for “الاتخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

<sup>3269</sup> That is passed the sea’s junction!

<sup>3270</sup> See footnote 3124 above regarding lad

<sup>3271</sup> The word “الحوت” = “the fish” is a masculine gender in Arabic hence its references must be masculine, it<sup>x</sup>!

65. Then both found an <i>abdan</i> <sup>3272</sup> ( <i>submitter/ worshipper/ slave</i> ) of Our <i>eba'de</i> ( <i>worshippers/ submitters/ slaves</i> ), <i>aa'taynabo</i> ( <i>We accorded him</i> ) a mercy <sup>w</sup> from <i>enda</i> ( <i>by munificence of/ by Rule of</i> ) Us; and We taught him from <i>ladonna</i> <sup>3273</sup> ( <i>directly and possessively from Us</i> ) knowledge.	فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَاهُ مِן لَّدُنَّا عِلْمًا ﴿٦٥﴾
66. Said for him <i>Mosa</i> ( <i>Moses</i> ): can <i>attabe'o</i> ([I] <i>closely-follow</i> ) you <sup>g</sup> proviso that teach me [you <sup>s</sup> ] of what ( <i>had been</i> ) taught you <sup>g</sup> a <i>rushda</i> ( <i>maturity-discernment and adherence to what is right</i> ).	قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَن تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا ﴿٦٦﴾
67. Said [he]: verily you <sup>g</sup> never can ( <i>have</i> ) with me a ( <i>sufficient</i> ) patience.	قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾
68. And how( <i>can</i> ) <i>tassbero</i> ([you <sup>s</sup> ] <i>hold on patiently</i> ) on what not [you <sup>s</sup> ] encompassed by it <sup>x</sup> a <i>proficient-knowledge</i> <sup>3274</sup> .	وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خَيْرًا ﴿٦٨﴾
69. Said [he]: shall find me [you <sup>s</sup> ], <i>en</i> ( <i>if</i> ) Allah willed, <i>ssa'beran</i> ( <i>holding-on patiently</i> ) and not [I] disobey for you <sup>g</sup> a command.	قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾
70. Said [he]: so <i>en</i> ( <i>if</i> ) <i>ettaba'ata'ney</i> (you <sup>g</sup> <i>closely-followed me</i> ), so let-not [you <sup>s</sup> ] ask me <i>a'n</i> ( <i>regarding</i> ) a thing <sup>x</sup> until [I] discourse for you <sup>g</sup> of it <sup>x</sup> a mention.	قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾
71. So both launched-off until <i>edha</i> ( <i>when/if</i> ) both embarked[in] the ship <sup>w</sup> <i>kharaga</i> <sup>3275</sup> ( <i>he: deeply perforated it/ broke a sizable opening in its bottom</i> ) it <sup>w</sup> ; said [he]: have you <sup>g</sup> <i>kharaga</i> it <sup>w</sup> to [you <sup>s</sup> ] drown its <sup>w</sup> folks; <i>laqad</i> ( <i>verily, already and affirmatively</i> ) you <sup>g</sup> came ( <i>committed</i> ) a thing <i>emra</i> ( <i>very great objectionable vice</i> ).	فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾
72. Said [he]: have not said [I] verily you <sup>g</sup> never can [you <sup>s</sup> ] ( <i>have</i> ) with me a ( <i>sufficient</i> ) patience.	قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾
73. Said [he]: let-not <i>to'aakhethney</i> <sup>3276</sup> ([you <sup>s</sup> ] <i>retributively-punishes me</i> ) by what I forgot, and let-not [you <sup>s</sup> ] overburden me of my matter <i>osran</i> ( <i>difficulty/ hardship</i> ).	قَالَ لَا تَأْخِذْنِي بِمَا نَسِيتُ وَلَا تُزْهِقْنِي مِنْ أَمْرِي عَسْرًا ﴿٧٣﴾
74. So both launched-off until <i>edha</i> ( <i>when/if</i> ) both <i>legeya</i> ( <i>met</i> ) a <i>gholaman</i> <sup>3277</sup> ( <i>boy</i> ) then [he] killed him; said [he]: have you <sup>g</sup> killed a self <sup>w</sup> <i>zakeyyatan</i> <sup>w</sup> ( <i>pure and suiting-/ befitting</i> ) <sup>w</sup> by other than a self <sup>w</sup> <sup>3278</sup> ; <i>laqad</i> ( <i>verily, already and affirmatively</i> ) came ( <i>committed</i> ) you <sup>g</sup> a thing <i>nukra</i> <sup>3279</sup> ( <i>an enormous vice</i> ).	فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٧٤﴾
75. Said [he]: have not said [I] for you <sup>g</sup> verily you <sup>g</sup> never can ( <i>have</i> ) with me a ( <i>sufficient</i> ) patience.	﴿٧٥﴾ قَالِ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾

<sup>3272</sup> The word “*abdan*” = “slave,” the denotation of this word is *vastly paradoxical* with respect to *Allah vis-à-vis the humans!* See the *Lexicon* attached to this Translation for an elaboration!

<sup>3273</sup> The word “*لَدُنْ*” is *closer* than “*عِنْدَ*” as you can say: “*عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ*,” thus, “*لَدُنْ*” which closer spatially and more specific! So, “*directly and possessively from*” (Us) seems to indicate such *closeness!* See *اللسان!*

<sup>3274</sup> The word “*خَيْرًا*” is “*مَفْعُولٌ مُّطْلَقٌ*” = “*absolute object*,” so the qualifying “*proficient*” is prefixed! See *الراغب!*

<sup>3275</sup> The word “*خرق*” in “*خرقتها*” means *deeply perforated* it by making *deep and large* hole in its bottom or *broke it to corrupt it or spoil it!* See *البصائر* and *الهادي*! I can not find a *suitable* word in English for “*خرق*,” among words such as: *bore, perforated, pierced, and all such synonyms!*

<sup>3276</sup> See footnote 3185 above regarding *أَيُّؤَاخِذُ*!

<sup>3277</sup> The word “*gholam*” means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/ slave*.

<sup>3278</sup> That is apparently *innocent self* for not a self *having been killed!*

<sup>3279</sup> The word “*nukra*” = “*نُكْرًا*” means: (1) *enormous* or *extraordinary vice*, (2) *keenly enormous and beyond imagination!*



76. Said[he]: <i>en(if)</i> I asked you <sup>g</sup> <i>a'n(regarding)</i> a thing after it <sup>w</sup> (i.e. <i>this incidence</i> ) then let-not [you <sup>s</sup> ] accompany me, <i>qad</i> (already and affirmatively) you <sup>g</sup> attained from <i>ladonney</i> <sup>3280</sup> (directly and possessively from me) <i>uthran</i> <sup>3281</sup> (firm-excuse).	قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٦﴾
77. So both launched-off until <i>edba (when/if)</i> both <i>ata</i> (approached) a village's <sup>w</sup> folks; (and) <i>istatt'ama</i> (both sought to be fed from) its <sup>w</sup> folks; then <i>aban</i> <sup>3282</sup> (they <sup>z</sup> categorically-refused) to guest them both; then both found in it <sup>w</sup> a wall <sup>x</sup> wanting (about) to break and [he] stood <sup>3283</sup> it <sup>x</sup> ; said [he]: had willed you <sup>g</sup> surely <i>ittakhattha</i> <sup>3284</sup> (you <sup>g</sup> took and made) over it <sup>x</sup> remuneration.	فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطَعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ قَالَ لَوْ شِئْتُ لَتُخَذْتُ عَلَيْهِ أَجْرًا ﴿٧٧﴾
78. Said[he]: this (is) a parting between me and [between] you <sup>g</sup> ; [I] shall <i>ona'bbe'o</i> (inform by piece-of-significant-and-availing-news to) you <sup>g</sup> by <i>ta'awee'le</i> (ultimate: construing-/explanation) (of) what you <sup>g</sup> could not (have) on it <sup>x</sup> a (sufficient) patience.	قَالَ هَذَا فِرَاقٌ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٧٨﴾
79. As-to the ship <sup>w</sup> so it <sup>w</sup> was for poor <sup>3285</sup> , they <sup>z</sup> work in the sea; so I wanted to defect it <sup>w</sup> ; and [was] beyond <sup>3286</sup> them a king, [he] takes every ship <sup>w</sup> forcefully.	أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرْدَتْ أَنْ أُعْمِيََا وَكَانَ وَرَاءَهُم مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾
80. And as-to the <i>gholamo</i> <sup>3287</sup> (boy), so were his [both fathers] <sup>3288</sup> [both] believers; so <i>khasbeyna</i> <sup>3289</sup> (reverently-feared we) that [he] overburdens them both (by) excessiveness and disbelief.	وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨٠﴾
81. So We wanted to interchange them both, Lord (of) [them both] <i>kbayran</i> (choicer/superior/worthier) than him a <i>zakatan</i> (purity and waxing) and a nearer a <i>ruhman</i> (mercy/ kin-mercy or sensing the kindred duty).	فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾

<sup>3280</sup> The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مال و المال ليس بقبضتك الآن” thus, “لَدُنْ” which closer spatially and more specific! So, “directly and possessively from” (me) seems to indicate such closeness! See اللسان!

<sup>3281</sup> The word “عُذْرًا” is the infinitive noun of “عَذَرَ!” Thus, to intensify “عُذْرًا” so, “firm” is prefixed!

<sup>3282</sup> The word *abo*= “أَبَوْا” means categorically (absolutely, without exception) refused, i.e. not just simply refused!

<sup>3283</sup> He “stood” it in the transitive sense, i.e. to set upright, caused to stand!

<sup>3284</sup> The word “اِتَّخَذَ” from “اِتَّخَذَ” which is “اِتَّخَذَ” for “اِتَّخَذَ” as stated in لسان العرب; therefore, “اِتَّخَذَ” is always taking and making some thing of what was taken! Thus, it is not just the mere taking!

<sup>3285</sup> For the words “مَسَاكِين” versus “فُقَرَاء”, see the Lexicon attached to this Translation for the distinction! Also the word “poor” is a singular as well as plural! See Merriam-Webster Unabridged Dictionary!

<sup>3286</sup> The word “وَرَاءَ” in “وَرَاءَهُم” means:

(1) “الْقَدَامُ أَوْ بَعْدَ الْخَلْفِ لِلأَمْرِ الْعَظِيمِ الَّذِي لَا يَقْدِرُ عَلَيْهِ، مَثَلًا: وَيَذْرُونَ وَرَاءَهُمُ الْآخِرَةَ.”

(2) “بَعْدَ الْخَلْفِ، فَخَلْفَ الشَّيْءِ هُوَ مُؤَخَّرَتُهُ: مَثَلًا وَرَاءَ الْكَلِمَةِ.”

(3) وَلَدُ الْوَلَدِ. So, here (1) or (2) could apply!

<sup>3287</sup> The word “gholam” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/ slave.

<sup>3288</sup> The Arabic word “أَبَوَاهُ” or its grammatical inflections, all constitute an Arabic tongue expression meaning: father and mother as well as father and grand father, father and uncle (paternal or maternal)! See اللسان! However it must be born in mind that the word “mother” is not necessarily the begetter-mother= “الوالدة”, as the “mother” in Arabic tongue could mean: step-mother, nursing mother, mother who reared some one, or the aunt (paternal or maternal)! The context defines exactly what is meant!

<sup>3289</sup> The expression “So we reverentially feared” for “إِفْخَشِينَا” The word “خَشْيَةً”=reverential fear! This righteous man knew the ultimate fact of the boy as he would be overburdening to his parent with “excessiveness and disbelief”, due to the “direct knowledge” he possessed as given by Allah (S18:65) above! Thus, he was “reverentially fearing” the ultimate fact regarding the boy! Why “reverentially fearing” the ultimate fact? Because a fact is a fact, which must be respected! But the knowledge of such a fact is due to the “direct knowledge” from Allah! And Allah whenever the action is uniquely-Allah, then He meethly uses the magnanimity in its expression, i.e. “wel” In this case, the righteous man, is empowered by the “direct knowledge” from Allah, so this made him to express the “خَشْيَةً”= “reverential fear” and respect of the ultimate fact in terms of “العظمة”=magnanimity! Hence: إِفْخَشِينَا

82. And as-to the wall<sup>x</sup> so (*it<sup>x</sup>*) [was] for *gholamainey*<sup>3290</sup> (*two boys*) orphans in the city<sup>w</sup>; and [was] under it<sup>x</sup> a treasure for them both; and their both [father]<sup>3291</sup> (*are*) righteous; so your<sup>t</sup> Lord wanted that both reach their both *ashudda*<sup>3292</sup> (*primes/full mental and physical strengths*) and *yastakh'reja* (*both affirmably extract/pluck*) treasure (*of*) them both; a mercy<sup>w</sup> from your<sup>t</sup> Lord; and not I did it<sup>x</sup> a'n<sup>3293</sup> (*vicarious/because of*) my command; *tha'leka* (*he-that-afar-it/that*) (*is the ta'awee'le* (*ultimate: construing/explanation*) (*of*) what couldn't<sup>3294</sup>[you<sup>s</sup>] (*have*) over it<sup>x</sup> a (*sufficient*) patience.

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

83. And they<sup>z</sup> ask you<sup>s</sup> a'n (*regarding*) *Dhe al-Qurnayn* (*the twain horns possessor*); let-say [you<sup>s</sup>]: [I] shall recite on you<sup>b</sup>of him a *thekran* (*an instructive: mention/a reminder*).

وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٣﴾

84. Verily We empowered<sup>3295</sup> for him in the Earth<sup>w</sup> and *aa'tayna* (*We accorded*) him of everything a cause (*means*).

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾

85. So [*he*] followed a cause (*means*).

فَاتَّبَعَ سَبَبًا ﴿٨٥﴾

86. Until *edha* (*when/if*) [*he*] reached the sun's *magh'reba*<sup>3296</sup> (*sun's-set-locus*)<sup>x</sup> [*he*] found it<sup>w</sup> setting in a well<sup>w</sup> *hame'aten*<sup>w</sup> (*dark-odorous-ooze*)<sup>w</sup>; and [*he*] found at it<sup>w</sup> a people; We said: O, *Dha al-Qurnayn* (*the twain horns possessor*) either [you<sup>s</sup>] torment or that *tattakbetha*<sup>3297</sup> ([you<sup>s</sup>] *take and make*) in them a *husnan*<sup>3298</sup> (*desirable and delightful deed*).

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَنْدَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾

87. Said [*he*]: as-to whom<sup>p</sup> [*he*] wronged<sup>3299</sup> then we will torment him afterwards *youraddo*<sup>3300</sup> (*to be forthwith returned* [*he*]) to his Lord then [*He*] torments him a torment *nukra* (*enormously keen/beyond imagination*).

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نَكِرًا ﴿٨٧﴾

88. And as-to whom<sup>p</sup> [*he*] believed and [*he*] worked righteously, then for him (*is*) a requital the *busna*<sup>3301</sup>

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ

<sup>3290</sup> Singular for *gholamainey*=“*gholam*” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/ slave.

<sup>3291</sup> See footnote 3210 above regarding the word: “أَبَوَاهُ”

<sup>3292</sup> The Arabic word “*ashudda*”=“أَشَدُّ” translated as [both of them] “*prime, full strength* meaning reached the ideal age of physical and mental strengths!

<sup>3293</sup> See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “عن!”

<sup>3294</sup> The word “تَسْطِيعُ” is more in *literal* construct than “تَسْطِيعُ” as “تَسْطِيعُ” lacks a letter (ت)! The *general rule* is that *more literal* construct *more* in *literal* in the word, and vice versa! The *general context* indicates that *Mosa* (*Moses*) did *not* have *sufficient patience* to enable him withstand *all* what was involved in the great events he witnessed with the righteous man! So, “تَسْطِيعُ”=“couldn't,” seem *more fitting* for such insufficiency *on one hand* and *on the other* the righteous man is *meety summarizing* to him the events!

<sup>3295</sup> The word “مَكَّنَ” in “مَكَّنَا” means “*found*” or “*established*!” It also means “*enabled*” or “*empowered*!” Clearly, the English word “*established*” does not imply or connote the same as “مَكَّنَ” *per se*!

<sup>3296</sup> The word “مَغْرِبَ” means the *place* (*locus*) of *sunset*, i.e. not just “*sunset*” *per se*!

<sup>3297</sup> The word “اتَّخَذَ” from “الِاتِّخَاذَ” which is “اِفْتِعَالٌ” for “الِاتِّخَاذَ,” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is *always* taking and *presuming* *some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

<sup>3298</sup> I can not find a *suitable* word in English for “حَسَنًا”=“*desirable and delightful deed*!” That is *genuinely* have an *attitude* of treating them *desirably and delightfully* with what they *consider* *desirable and delightful*!

<sup>3299</sup> See the *Lexicon* attached to this *Translation* for “ظَالَمَ”=“ظَالِمٌ”=“*injustice-doer*” and “اَظْلَمَ”=“*wronger*!”

<sup>3300</sup> The word “يُرَدُّ” is rooted in “رَدَّ” meaning *forthwith returned*; example the greeting must be “*forthwith returned*,” as in: “And when (*had*) been greeted you<sup>z</sup> by a greeting<sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it.” (S4: 86)!

<sup>3301</sup> The word “the *busna*”=“الحَسَنَى” almost always means *Paradise from Allah*! However, in some cases it means: *good deed, righteous work, excellent result*!

(Paradise/excellent consequence/good deeds) <sup>w</sup> and [We] shall say for him of our command an easiness.	أَمَرْنَا يُسْرًا ﴿٨٨﴾
89. Afterwards [he] followed a cause (means).	ثُمَّ اتَّبَعَ سَبَبًا ﴿٨٩﴾
90. Until <i>edha</i> (when/ if) [he] reached <i>mat't'le'a</i> <sup>3302</sup> (sun's <sup>w</sup> rise-locus) <sup>x</sup> the sun <sup>w</sup> [he] found it <sup>w</sup> rising on a people not made [We] for them of <i>doney</i> (below/ under) it <sup>w</sup> a screen.	حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ يَجْعَلْ لَهُم مِّن دُونِهَا سِتْرًا ﴿٩٠﴾
91. Like <i>tha'leka</i> (he-that-afar-it/ that) and <i>qad</i> (already and affirmatively) We encompassed by what <i>laday</i> <sup>3303</sup> (directly and possessively from) him absolutely proficiency <sup>3304</sup> .	كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾
92. Afterwards [he] followed a cause (means).	ثُمَّ اتَّبَعَ سَبَبًا ﴿٩٢﴾
93. Until <i>edha</i> (when/ if) [he] attained/reached (a pass) between the two dams [he] found of before/near them both a people almost not understand they <sup>z</sup> a say.	حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾
94. Said they <sup>z</sup> : O, <i>Dha al-Qurnayn</i> (the twain horns possessor) verily <i>Yajoohja</i> and <i>Ma'ajooja</i> (Gog and Magog) (are) corruptors in the Earth <sup>w</sup> ; so can [we] make for you <sup>g</sup> a tribute proviso [you <sup>s</sup> ] make between us and [between] them a dam.	قَالُوا يٰذَا الْقَرْنَيْنِ إِن يَاجُوجَ وَمَاجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾
95. Said [he]: what empowered <sup>3305</sup> me in it <sup>x</sup> my Lord (is) <i>kbayron</i> (possession/ superior/ worthier); so let-you <sup>z</sup> assist me by a strength, [I] make between you <sup>b</sup> and [between] them an embankment.	قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾
96. <i>Aa'toney</i> <sup>x</sup> (let-[you <sup>f</sup> ] bring forward to me) <sup>x</sup> the iron <i>zobara</i> (hefty-pieces) until <i>edha</i> (when/ whereas) [he] leveled between the two bluffs; said [he]: let-blow you <sup>z</sup> ; until <i>edha</i> [he] made it <sup>x</sup> a fire <sup>w</sup> ; said [he]: let-come (bring to) me you <sup>z</sup> <i>afregh</i> ([I] pour) over it <sup>x</sup> a molten copper.	ءَاتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾
97. So they <sup>z</sup> couldn't <sup>3306</sup> [to] mount it <sup>x</sup> and nor they <sup>z</sup> could for it <sup>x</sup> (make) <i>naqaban</i> <sup>3307</sup> (absolute defile/gorge).	فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ﴿٩٧﴾
98. Said [he]: this (is) a mercy <sup>w</sup> from my Lord; so <i>edha</i> (when/ whereas) my Lord's promise came, [He] made it <sup>x</sup> <i>dakkan</i> (razed-smooth-even); and [was] my Lord's promise a right.	قَالَ هٰذَا رَحْمَةٌ مِّن رَّبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾
99. And We left some (of) them then-day surging in some; and (had been) blown in the Horn; so We	وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ ﴿٩٩﴾

<sup>3302</sup> The word “مطلع” means the *place* (locus) of sunrise, i.e. not just “sunrise” *per se*!

<sup>3303</sup> The word “لَدُنْ” is *closer* than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ” thus, “لَدُنْ” which closer spatially and more specific! So, “directly and possessively from” (Us) seems to indicate such closeness! See *اللسان*!

<sup>3304</sup> The word “خُبْرًا” is “مَفْعُولٌ مُّطْلَقٌ” = “absolute object,” so the qualifying “absolute” is prefixed! See *الراغب*!

<sup>3305</sup> The word “مَكَّنَ” in “مَكَّنَا” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مَكَّنَ” *per se*!

<sup>3306</sup> The word “اسْتَطَاعُوا” is lesser in literal construct than “اسْتَطَاعُوا,” as it lacks a letter (ت)! Also mounting the “dam” requires lesser effort than boring the embankment! Hence, for the “dam” = “اسْتَطَاعُوا” and for embankment = “اسْتَطَاعُوا”!

<sup>3307</sup> The word “نَقْبًا” is “مَصْدَرٌ سَمَاعِيٌّ” = audible intensive noun, hence “absolutely” is prefixed to denote that!



gathered them <i>jam'an</i> <sup>3308</sup> ( <i>absolute gathering</i> ).	فَجَمَعْنَاهُمْ جَمْعًا ۝
100. And We exhibited Hell <sup>w</sup> then-day for the disbelievers, <i>ardhan</i> <sup>3309</sup> ( <i>absolute exhibiting</i> ).	وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا ۝
101. Who <sup>r</sup> were <sup>w</sup> their eyes <sup>w</sup> in a cover <i>a'n</i> ( <i>regarding</i> ) My <i>thekre</i> ( <i>Qur'an/remembrance/Hadeeth</i> ) and they <sup>z</sup> were: not can they <sup>z</sup> ( <i>have</i> ) any hearing <sup>3310</sup> .	الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ۝
102. Have then reckoned they <sup>z</sup> who <sup>r</sup> disbelieved they <sup>z</sup> to <i>yattakbetho</i> <sup>3311</sup> ( <i>they<sup>z</sup> take and make</i> ) My <i>eba'de</i> ( <i>worshippers/submitters/slaves</i> ) of lesser than/without Me <i>am'leyaa</i> <sup>3312</sup> ( <i>guardians/allies</i> ); verily We prepared Hell <sup>w</sup> for the disbelievers a <i>nozolan</i> <sup>3313</sup> ( <i>hospitality-residence</i> ).	أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ۝
103. Let-say [ <i>you</i> <sup>s</sup> ]: do/can <i>ona'bbeo</i> ( <i>[we] inform by piece-of-significant-and-availing-news</i> ) you <sup>z</sup> by the <i>akhsareena</i> ( <i>losers-most</i> ) ( <i>of</i> ) works.	قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ۝
104. Who <sup>r</sup> wasted <sup>3314</sup> they <sup>z</sup> their endeavor <sup>3315</sup> in the life <sup>w</sup> ( <i>of</i> ) the word <sup>w</sup> while they <sup>z</sup> reckon <sup>3316</sup> that they <sup>z</sup> ( <i>were</i> ) <i>youshenona</i> ( <i>they were doing the most desirable and delighting work of</i> ) <i>ssun'an</i> <sup>3317</sup> ( <i>careful-craft</i> ).	الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ۝
105. Those, who <sup>r</sup> disbelieved they <sup>z</sup> by their Lord's <i>Aya'te</i> <sup>w</sup> ( <i>messages/signs</i> ) and His <i>lega'a</i> ( <i>meeting</i> ); so their works <sup>x</sup> miscarried <sup>w</sup> ; so not <i>nogeymo</i> ( <i>[We] up</i> ) for them The <i>Qeyamatey's</i> <sup>w</sup> ( <i>Judgment's</i> ) Day <sup>x</sup> a weight.	أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِمْ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزَنًا ۝
106. <i>Tha'lika</i> ( <i>he-that-afar-it/that</i> ) their requital ( <i>is</i> ) Hell <sup>w</sup> by what disbelieved they <sup>z</sup> and <i>ittakbatho</i> <sup>3318</sup> ( <i>they<sup>z</sup> took and made</i> ) My <i>Aya'te</i> <sup>w</sup> ( <i>messages/signs/proofs</i> ) and messengers a jestingly.	ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُولًا ۝
107. Verily who <sup>r</sup> believed they <sup>z</sup> and they <sup>z</sup> worked the righteous-works <sup>w</sup> for them were the <i>Ferdow'se</i> <sup>w3319</sup> gardens <sup>w</sup> ( <i>as</i> ) <i>nuzolan</i> ( <i>hospitality residence</i> ).	إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ۝

<sup>3308</sup> The word “جمعًا” is “مطلق” i.e. in the *absolute sense*, conveying the message and Allah know best, *how amazing or an absolute gathering*, as it is beyond human imagination in its nature!

<sup>3309</sup> Ibid, only applying to “عرضًا”

<sup>3310</sup> The word “سمعا” is “مفعول مطلق” amounting to *intensive noun*, to indicate that “any” is prefixed to “hearing” to denote such *intensity*!

<sup>3311</sup> The word “اتخذ” from “إِتْخَاذٌ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ”, as stated in لسان العرب; therefore, “إِتْخَذَ” is *always taking and presuming some-thing* about f what was taken! Thus, it is *not* just the mere *taking*!

<sup>3312</sup> The word “اولياء” could also mean, among them: *protector, friend*!

<sup>3313</sup> The word “نزل” has several meanings: (1) *hospitality*, (2) *hospitality needs and trappings for guests*, (3) the *guest-resident*, (4) *residence itself*, (5) *pension place*, (6) *lodging place for travelers*, (7) the *yield of a cultivated land*!

<sup>3314</sup> The word “ضل” has *several* meanings, among them: *wastes, misleads, forgot, inclined, swerved*!

<sup>3315</sup> The word “سعى” has *several* meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. *strode* = walking with *long steps*, especially in a *hasty or vigorous way*; (2) “بمعنى مشى أو مضى” i.e. *treaded* = walk on, over, or along; (3) “عمل باجتهاد” = *endeavored*, i.e. *he made conscientious or concerted effort toward an end*, as in this context; (4) “بمعنى قصد” *intentionally treaded*! When “سعى” in the sense of “*striding*” it is made *transitive* by “إلى” and when it is in the sense of “*work*” then it is made *transitive* by “اللام”! See اللسان, and البصائر!

<sup>3316</sup> Unfortunately there are *many*, in fact a *great many*, people that *fall in this category*, i.e. *they reckon they are doing well*!

<sup>3317</sup> The word “صنعا” rooted in “صنع” which means (1) *carefully chose*, or (2) *carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal*! But the word “صنعا” is the *infinitive noun* of the verb “اصنع”! Thus, it means *assurance and certainty of the action/work*!

<sup>3318</sup> The word “اتخذ” from “إِتْخَاذٌ” which is “إِفْتَعَالٌ” see footnote 3233 above

<sup>3319</sup> The word “*al-Ferdows*” means: the highest and most excellent abode in Paradise!

108. Immortals they<sup>z</sup> (are) in it<sup>w</sup> not *yabghona* (earnestly quest they<sup>z</sup>) a'n (regarding) it<sup>w</sup> a transfer.

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾

109. Let-say [*you*<sup>s</sup>]: had/if the sea were<sup>3320</sup> ink for my Lord's words<sup>w</sup> surely (*would have*) depleted the sea before that my Lord's words<sup>w</sup> deplete<sup>w</sup> and even if We came by its<sup>x</sup> like (*for*) a supply.

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَتِ رَبِّي لَنَفَدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾

110. Let-say [*you*<sup>s</sup>]: verily only I am a human like you<sup>b</sup> (*being*) revealed<sup>3321</sup> to me that only: your<sup>n</sup> *elabo* (*deity*) (*is*) *Elabo* (*Deity*) One; so whoever [*he*] [*was*] *yarjo* (*fearing/ hoping for*) his Lord's *lega'a* (*meeting*), so surely let-work a righteous work [*he*] and let-not [*he*] partners (*deities*) by his Lord's worship an *abadan* (*a lone/ any-one*).

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُكُمُ إِلَهٌُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

<sup>3320</sup> Yes, here “were” not “was,” as *linguistically*, in the English language, the reference is a *subjunctive presupposition*, hypothetical, not factual! Refer to the Usage Note of “*if*”

<sup>3321</sup> The word “أوحى” in “يُوحى” denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*)! And “الوحي” is *fire* or *king*! See *النَّسَان*”